

catechimonoi, as Grotius and Erasmus observe; many of the ancient fathers have written for it, Fulgentius, Auſtin, Theodoret, Lactantius and others. God hath given great ſucceſs to it. By this laying down of grounds of religion catechiftically. Chriſtians have been clearly inſtructed, and wondrously built up in the Chriſtian faith, inſomuch that Julian the apoſtate, ſeeing the great ſucceſs of catechiſing, did put down all ſchools and places of public literature, and inſtructing of youth. It is my deſign therefore (with the bleſſing of God) to begin this work of catechiſing the next ſabbath-day: and I intend every other ſabbath, in the afternoon, to make it my whole work to lay down the grounds and fundamentals of religion in a catechiſtical way. If I am hindered in this work by men, or taken away by death, I hope God will raiſe up ſome other labourer in the vineyard, among you that may perfect this work which I am now beginning.

MAN'S CHIEF END IS TO GLORIFY GOD.

Q. 1. WHAT is the chief end of man ?

Anſ. Man's chief end is to glorify God and to enjoy him for ever.

Here are two ends of life ſpecified, 1. The glorifying of God. 2. The enjoying of God.

Fiſt, I begin with the fiſt, the glorifying of God, 1 Pet. iv. 11. 'That God in all things may be glorified?' the glory of God is a ſilver-thread which muſt run through all our actions: 1 Cor. x. 31. 'Whether therefore ye eat, or drink, or whatſoever ye do, do all to the glory of God.' Every thing works to ſome end in things natural and artificial; now man being a rational creature, muſt propoſe ſome end to himſelf, and that is, that he may liſt up God in the world; and better loſe his life, than loſe the end of his living: ſo then, the great truth aſſerted is this, that the end of every man's living, is to glorify God; this is the yearly rent that is paid to the crown of heaven. Glorifying of God hath reſpect to all the perſons in the Trinity; it reſpects God the Father, who gave us our life; it reſpects God the Son, who loſt his for us; it reſpects God the Holy Ghoſt, who produceth a new life in us; we muſt bring glory to the whole Trinity.

When we ſpeak of God's glory, the queſtion will be moved, *what are we to underſtand by God's glory?*

Anſ. There is a twofold glory: 1. The glory that God hath in himſelf, his intrinſical glory. Glory is eſſential to the God-head, as light is to the ſun: he is called the 'God of glory,'

Acts vii. 2. Glory is the sparkling of the Deity ; glory is so natural to the Godhead, that God cannot be God without it. The creature's honour is not essential to his being ; a king is a man without his regal ornaments, when his crown and royal robe are taken away : but God's glory is such an essential part of his being, that he cannot be God without it : God's very life lies in his glory. This glory can receive no addition, because it is infinite ; this glory is that which God is most tender of, and which he will not part with, Isa. xlviii. 8. ' My glory I will not give to another.' God will give temporal blessings, to his children, such as wisdom, riches, honour ; he will give them spiritual blessings, he will give them grace, he will give them his love, he will give them heaven ; but his essential glory he will not give to another. King Pharaoh parted with a ring off his finger to Joseph, and a gold chain, but he would not part with his throne. Gen. xli. 40. ' Only in the throne will I be greater than thou.' So God will do much for his people ; he will give them the inheritance, he will put some of Christ's glory, as mediator upon them : but his essential glory he will not part with ; ' in the throne he will be greater.'

2. The glory which is ascribed to God, or which his creatures labour to bring to him, 1 Chron. xvi. 29. ' Give unto the Lord the glory due unto his name.' And, 1 Cor. vi. 20. ' Glorify God in your body and in your spirit.' The glory we give God, is nothing else but our lifting up his name in the world, and magnifying him in the eyes of others, Phil. i. 20. ' Christ shall be magnified in my body.'

Q. *What is it to glorify God, or wherein doth it consist ?*

A. Glorifying of God consists in four things : (1.) Appretiation. (2.) Adoration. (3.) Affection. (4.) Subjection. This is the yearly rent we pay to the crown of heaven.

1. Appretiation : is to glorify God, to set God highest in our thoughts, to have a venerable esteem of him, Psal. xcii. 8. ' Thou, Lord, art most high for evermore,' Psal. xcvii. 9. ' Thou art exalted far above all gods.' There is in God all that may draw forth both wonder and delight ; there is in him a constellation of all beauties ; he is *prima, causa*, the original and spring-head of being, who sheds a glory upon the creature. This is to glorify God, when we are God-admirers ; we admire God in his attributes, which are the glistering beams by which the divine nature shines forth ; we admire him in his promises, which are the charter of free-grace, and the spiritual cabinet where the pearl of price is hid ; we admire God in the noble effects of his power and wisdom, viz. the making of the world ; this is called ' the work of his fingers,' Psal. viii. 3. Such curious needle-work it was, that none but a God could work. This

is to glorify God, to have God-admiring thoughts; we esteem him most excellent, and search for diamonds only in this rock.

2. Glorifying of God consists in adoration, or worship, Psal. xxix. 2. 'Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.' There is a twofold worship: 1. A civil reverence we give to persons of honour, Gen. xxiii. 7. 'Abraham stood up and bowed himself to the children of Heth:' Piety is no enemy to courtesy, 2. A divine worship, which we give to God, is his prerogative royal, Neh. viii. 6. 'They bowed their heads, and worshipped the Lord with their faces towards the ground.' This divine worship God is very jealous of; this is the apple of his eye, this is the pearl of his crown, which he guards, as he did the tree of life, with cherubims and a flaming sword, that no man may come near it to violate it; divine worship must be such as God himself hath appointed, else it is 'offering strange fire,' Lev. x. 2. The Lord would have Moses make the tabernacle, 'according to the pattern in the Mount,' Exod. xxv. 40. he must not leave out any thing in the pattern, nor add to it. If God was so exact and curious about the place of worship, how exact will he be about the matter of his worship? Surely here every thing must be according to the pattern prescribed in his word.

3. Affections: this is a part of the glory we give to God; God counts himself glorified when he is loved, Deut. vi. 5. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul.' There is a twofold love: 1. *Amor Concupiscentie*, a love of concupiscence, which is self-love; when we love another, because he doth us a good turn: thus a wicked man may be said to love God, because he hath given him a good crop, or filled his cup with wine; and, to speak properly, this is rather to love God's blessing than to love God. 2. *Amor amicitie*, a love of delight, as a man takes delight in a friend; this is indeed to love God: the heart is set upon God, as a man's heart is set upon his treasure. And this love is, 1. Exuberant, not a few drops, but a stream. 2. It is superlative; we give God the best of our love, the cream of it, Cant. viii. 2. 'I would cause thee to drink of spiced wine, of the juice of my pomegranate.' If the spouse had a cup more juicy and spiced, Christ must drink of it. 3. It is intense and ardent; true saints are seraphims burning in holy love to God. The spouse was *amore percussa*, in fainting fits, 'sick of love,' Cant. ii. 5. Thus to love God is to glorify him; he who is the chief of our happiness, hath the chief of our affections.

4. Subjection, when we dedicate ourselves to God, and stand ready prest for his service. Thus the angels in heaven glorify him; they wait on his throne, and are ready to take a commission from him; therefore they are resembled by the cherubims

with their wings displayed, to shew how swift the angels are in their obedience. This is to glorify God, when we are devoted to his service; our head studies for God, our tongue pleads for him, our hands relieve his members: The wise men that came to Christ, did not only bow the knee to him, but presented him with gold and myrrh, Matth. ii. 11. So we must not only bow the knee, give God worship, but bring presents, golden obedience. This is to glorify God, when we stick at no service; we will fight under the banner of his gospel, against regiments, and say to him, as David to King Saul, 1 Sam. xvii. 32. 'Thy servant will go and fight with this Philistine.' Thus you see wherein the glorifying of God doth consist, in appretiation, adoration, affection, subjection.

A good Christian is like the sun, which doth not only send forth heat, but goes its circuit round the world; thus, he who glorifies God, hath not only his affections heated with love to God, but he goes his circuit too; he moves vigorously in the sphere of obedience.

Q. Why must we glorify God?

Ans. 1. Because he gives us our being, Psal. c. 3. 'It is he that made us.' We think it a great kindness in a man to spare our life, but what kindness is it in God to give us our life? We draw our breath from him; and as life, so all the comforts of life are from God: he gives us health, which is the fauce to sweeten our life; he gives us food, which is the oil that nourisheth the lamp of life: now, if all we receive is from the hand of his bounty, is it not good reason we should glorify him, and live to him, seeing we live by him? Rom. xi. 36. 'For of him, and through him are all things.' Of him are all, all we have is of his fulness; through him are all, all we have is through his free-grace; and therefore to him should be all: so it follows, 'To him be glory for ever.' God is not only our benefactor, but our founder; the rivers come from the sea, and they empty their silver streams into the sea again.

2. Because God hath made all things for his own glory, Prov. xvi. 4. 'The Lord hath made all things for himself;' that is, 'for his glory.' As a king hath excise out of commodities. God will have his glory out of every thing: he will have glory out of the wicked, the glory of his justice; they will not give him glory, but he will get his glory upon them, Exod. xiv. 17. 'I will get me honour upon Pharaoh.' But especially he hath made the godly for his glory; they are the lively organs of his praise, Isa. xliiii. 21. 'This people have I formed for myself, and they shall shew forth my praise.' It is true, they cannot add to his glory, but they may exalt it; they cannot raise him in heaven, but they may raise him in the esteem of others. God hath adopted the saints into his family, and made them a royal

priesthood, that they should shew forth the praises of him who hath called them, 1 Pet. ii. 9.

3. Because the glory of God hath such intrinsic value and excellency in it; it transcends the thoughts of men, and the tongue of angels. God's glory is his treasure, all his riches lie here; as Micah said, Judges xviii. 24. 'What have I more?' So of God, what hath God more? God's glory is more worth than heaven, more worth than the salvation of all men's souls: better kingdoms be thrown down, better men and angels be annihilated, than God should lose one jewel of his crown, one beam of his glory.

4. Creatures below us, and above us, bring glory to God; and do we think to sit rent-free? Shall every thing glorify God, but man? It is a pity then that ever man was made! 1. Creatures below us, glorify God, the inanimate creatures: the heavens glorify God, Psal. xix. 1. 'The heavens declare the glory of God.' The curious workmanship of heaven sets forth the glory of its Maker; the firmament is beautified and penciled out in blue and azure colours, where the power and wisdom of God may be clearly seen. 'The heavens declare his glory;' we may see the glory of God blazing in the sun, twinkling in the stars. 2. Look into the air, the birds, with their chirping music, sing hymns of praise to God, saith Anselm. Every beast doth in its kind glorify God, Isa. xlvi. 12. 'The beasts of the field shall honour me.' (2) Creatures above us glorify God: 'the angels are ministring spirits,' Heb. i. 14. They are still waiting on God's throne, and bring some revenues of glory into the exchequer of heaven. Then surely man should be much more studious of God's glory than the angels; for God hath honoured him more than the angels, in that Christ took man's nature upon him, and not the angels: say, though in regard of creation, God hath made man 'a little lower than the angels,' Heb. ii. 7. yet, in regard of redemption, God hath set him higher than the angels; he hath married mankind to himself; the angels are Christ's friends, but not his spouse; he hath covered us with the purple robe of his righteousness, which is a better righteousness than the angels have, 2 Cor. v. 20. So that if the angels bring glory to God, much more should we, being dignified with honour above the angelical spirits.

5. *Ans.* We must bring glory to God, because all our hopes hang upon him, Psal. xxxix. 7. 'My hope is in thee.' And Psal. lxxii. 5. 'My expectation is from him;' I expect a kingdom from him. A child that is good-natured will honour his parent, as expecting all that ever he is like to be worth from him, Psal. lxxxvii. 8. 'All my fresh springs are in thee.' The silver springs of grace, the golden springs of glory.

Q. *How many ways may we glorify God?*

Ans. (1.) It is a glorifying God, when we aim purely at God's glory; it is one thing to advance God's glory, another thing to aim at it. God must be the *Terminus ad quem*, the ultimate end of all actions. Thus Christ, John viii. 50. 'I seek not mine own glory, but the glory of him that sent me.' It is the note of an hypocrite, he hath a squint eye, he looks more to his own glory than God's glory. Our Saviour decyphers such, and gives a caveat against them, Matth. vi. 2. 'When thou givest alms, do not sound a trumpet.' A stranger would ask, "What means the noise of this trumpet?" Then it was answered, 'they are going to give to the poor.' And so they did not give alms, but sell them for honour and applause, that they may have glory of men: the breath of men was the wind that blew the sails of their charity; 'verily they have their reward.' The hypocrite may make his acquittance and write, 'received in full payment.' Chrysostom calls vain-glory one of the devil's great nets to catch men. And Cyprian says, "whom Satan cannot prevail against by intemperance, those he prevails against by pride and vain-glory." Oh let us take heed of self-worshipping! aim purely at God's glory.

Q. How shall we know we aim at God's glory?

Ans. 1. When we prefer God's glory above all other things; above credit, estate, relations; when the glory of God comes in competition with them, we prefer his glory before them. If relations lie in our way to heaven, we must either leap over them, or tread upon them: a child must unchild himself, and forget he is a child; he must know neither father nor mother in God's cause, Deut. xxxiii. 9. 'Who said unto his father and mother, I have not seen him;' neither did he acknowledge his brethren. This is to aim at God's glory.

2. Then we aim at God's glory, when we can be content that God's will should take place, though it cross ours: Lord, I am content to be a loser, if thou be a gainer; to have less health, if I have more grace, and thou more glory; whether it be food or bitter physic thou givest me, Lord, I desire that which may be most for thy glory: thus our blessed Saviour, 'not as I will, but as thou wilt,' Matth. xxvi. 39. So God might have more glory by his sufferings, he was content to suffer, John xii. 28. 'Father, glorify thy name.'

3. Then we aim at God's glory, when we can be content to be out-shined by others in gifts and esteem, so God's glory may be increased: a man that hath God in his heart, and God's glory in his eye, desires that God should be exalted; and if this be effected, let who will be the instrument, he rejoiceth, Phil. i. 15. 'Some preach Christ of envy: notwithstanding Christ is preached, and I therein do rejoice, yea, and will rejoice;' they preached Christ of envy, they envied Paul that concurrence of

people, and they preached that they might outshine him in gifts, and get away some of his hearers: well, faith Paul, Christ is preached, and God is like to have glory, therefore I rejoice; let my candle go out, if the Sun of Righteousness may but shine.

(2.) We glorify God by an ingenuous confession of sin: the thief on the cross had dishonoured God in his life, but at his death he brings glory to God by confession of sin, Luke xxiii. 41. 'We indeed suffer justly.' He acknowledged he deserved not only crucifixion, but damnation, Josh. vii. 19. 'My son, give, I pray thee, glory to God, and make confession unto him.' An humble confession exalts God: how is God's free-grace magnified in crowning those who deserve to be condemned! as the excusing and mincing of sin doth cast a reproach upon God. Adam denies not he did taste the forbidden fruit, but instead of a full confession, he taxes God, Gen. iii. 12. 'The woman whom thou gavest me, she gave me of the tree, and I did eat.' It is long of thee, if thou hadst not given me the woman to be a tempter, I had not sinned. So confession glorifies God, it clears, it acknowledgeth he is holy and righteous, whatever he doth. Nehemiah vindicates God's righteousness, ch. ix. 33. 'Thou art just in all that is brought upon us.' A confession then is ingenuous, when it is free, not forced, Luke xv. 18. 'I have sinned against heaven, and before thee.' He chargeth himself with sin before ever his Father chargeth him with it.

(3.) We glorify God by believing, Rom. iv. 20. 'Abraham was strong in faith, giving glory to God.' Unbelief affronts God, it gives him the lie; 'He that believeth not, maketh God a liar,' 1 John v. 10. So faith brings glory to God, it sets to its seal that God is true, John iii. 33. 'He that believes, flies to God's mercy and truth, as to an altar of refuge; he doth not ingarrison himself in the promises, he trusts all he hath with God, Psal. xxxi. 5. 'Into thy hands I commit my spirit.' This is a great way of bringing glory to God, therefore God honours faith, because faith honours God. It is a great honour we do to a man, when we trust him with all we have, we put our lives and estates into his hand; a sign we have a good opinion of him. The three children glorified God by believing, 'The God whom we serve, is able to deliver us, and will deliver us,' Dan. iii. 17. Faith knows there are no impossibilities with God, and will trust him, where it cannot trace him.

(4.) We glorify God by being tender of God's glory; God's glory is dear to him, as the apple of his eye: now, when we are tender of his glory, by laying to heart his dishonours, this is a glorifying of him. An ingenuous child weeps to see a disgrace done to his father, Psal. lxxix. 9. 'The reproaches of them that reproach thee are fallen upon me.' When we hear God reproached, it is as if we were reproached; when God's glory

suffers, it is as if we suffered. This is to be tender of God's glory.

(5.) We glorify God by fruitfulness, John xv. 8. 'Hereby is my father glorified, if ye bring forth much fruit.' As it is a dishonour to God to be barren, so fruitfulness doth honour him: Phil. i. 11. 'Filled with the fruits of righteousness, which are to the praise of his glory.' We must not be like the fig-tree in the gospel, which had nothing but leaves, but like the pomegranate, that is continually either mellowing or blossoming; it is never without fruit. It is not profession, but fruit glorifies God; God expects to have his glory from us this way, 1 Cor. ix. 7. 'Who planted a vineyard, and eateth not of the fruit of it?' Trees in the forest may be barren, but trees in the garden are fruitful: we must bring forth the fruits of love and good works, Matth. v. 16. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Faith doth sanctify our works, and works do testify our faith: to be doing good to others, to be eyes to the blind, feet to the lame, doth much glorify God. And thus Christ did glorify his Father; 'he went about doing good,' Acts x. 38. By being fruitful, we are fair in God's eyes, Jer. xi. 16. 'The Lord called thy name a green olive-tree, fair and of goodly fruit.' And we must bear much fruit, it is muchness of fruit glorifies God; 'if ye bear much fruit.' The spouse's breasts are compared to clusters of grapes, Cant. vii. 7. to shew how fertile she was. Though the lowest degree of grace may bring salvation to you, yet not so much glory to God; it was not a spark of love Christ commended in Mary, but much love, 'she loved much,' Luke vii. 47.

(6.) We glorify God, by being contented in that state where his providence hath set us; we give God the glory of his wisdom, in that we rest satisfied with what he carves out to us: Thus did holy Paul glorify God; the Lord did cast him into as great variety of conditions as any man, 'in prisons more frequent, in deaths oft,' 2 Cor. xi. 23. yet he had learned to be content: St. Paul could sail either in a storm or a calm; he could be any thing that God would have him; he could either want or abound, Phil. iv. 13. A good Christian argues thus: It is God that hath put me in this condition; he could have raised me higher, if he pleased, but that might have been a snare to me; God hath done it in wisdom and love; therefore I will sit down satisfied with my condition. Surely this doth much glorify God; God counts himself much honoured by such a Christian: saith God, Here is one after my own heart; let me do what I will with him, I hear no murmuring, he is content: this shews abundance of grace. When grace is crowning, it is not so much to be content; but when grace is conflicting with inconveniences,

then to be content, is a glorious thing indeed : for one to be content when he is in heaven, is no wonder ; but to be content under the cross, is like a Christian : this man must needs bring glory to God ; for he shews to all the world, that though he hath little meal in barrel, yet he hath enough in God to make him content ; he saith, as David, Psal. xvi. 5. ‘ The Lord is the portion of mine inheritance ; the lines are fallen to me in pleasant places.’

(7.) We glorify God in working out our own salvation : God hath twisted these two together, his glory and our good ; we glorify him, by promoting our own salvation : it is a glory to God to have multitudes of converts ; now, his design of free grace takes, and God hath the glory of his mercy ; so that, while we are endeavouring our salvation, we are honouring God. What an encouragement is this to the service of God, to think, while I am hearing and praying, I am glorifying God ; while I am furthering my own glory in heaven, I am increasing God's glory ? Would it not be an encouragement to a subject, to hear his prince say to him, You will honour and please me very much, if you will go to yonder mine of gold, and dig as much gold for yourself as you can carry away ? So, for God to say, Go to the ordinances, get as much grace as you can, dig out as much salvation as you can ; and the more happiness you have, the more I shall count myself glorified.

(8.) We glorify God, by living to God, 2 Cor. v. 15. ‘ that they which live, should not live to themselves, but unto him who died for them.’ Rom. xiv. 8. ‘ Whether we live, we live unto the Lord.’ The Mammomnist lives to his money, the Epicure lives to his belly ; the design of a sinner's life is to gratify lust. But then we glorify God, when we live to God.

Q. What is it to live to God ?

Answ. When we live to his service, and lay out ourselves wholly for God : the Lord hath sent us into the world, as a merchant sends his factor beyond the seas to trade for him : then we live to God, when we trade for his interest, and propagate his gospel. God hath given every man a talent ; now, when he doth not hide it in a napkin, but improves it for God, this is to live to God. When a master in a family, by counsel and good example, labours to bring his servants to Christ ; when a minister doth exhaust himself in the labours of his holy calling, when he spends himself, and is spent, that he may win souls to Christ, and make the crown flourish upon Christ's head ; when the magistrate doth not wear the sword in vain, but labours to cut down sin, and suppress vice ; this is to live to God, and this is a glorifying of God : Phil. i. 20. ‘ That Christ might be magnified, whether by life or by death.’ Three wishes St. Paul

had, and they were all about Christ, that he may be found in Christ, be with Christ, and that he might magnify Christ.

(9.) We glorify God by walking cheerfully. It is a glory to God, when the world sees a Christian hath that within him, that can make him cheerful in the worst times; he can, with the nightingale, sing with a thorn at his breast. The people of God have ground of cheerfulness; they are justified, and instated into adoption; and this creates inward peace; it makes music within, whatever storms are without, 2 Cor. i. 4. 1 Thess. i. 6. if we consider what Christ hath wrought for us by his blood, and wrought in us by his Spirit, it is a ground of great cheerfulness, and this cheerfulness, glorifies God; it reflects upon a master when the servant is always drooping and sad, sure he is kept to hard commons, his master doth not give him what is fitting; so, when God's people hang their harps on willows, sure they do not serve a good master, repent of their choice; this reflects dishonour on God. As the gross sins of the wicked bring a scandal on the gospel, so do the uncheerful lives of the godly, Ps. c. 2. 'Serve the Lord with gladness.' Your serving him doth not glorify him, unless it be with gladness. A Christian's cheerful looks glorify God; religion doth not take away our joy, but refine and clarify it; it doth not break our viol, but tunes it, and makes the music sweeter.

(10.) We glorify God, by standing up for his truths: much of God's glory lies in his truth; God hath entrusted us with his truth, as a master entrusts his servant with his purse to keep. We have not a richer jewel to trust God with, than our souls, God hath not a richer jewel to trust us with, than his truth: truth is a beam that shines from God, much of his glory lies in his truth: now, when we are advocates for truth, this is to glorify God; so Athanasius, the bulwark for truth, Jude 3. 'That ye should contend earnestly for the truth,' viz. the doctrine of faith. The Greek word to contend, signifies a great contending, as one would contend for his land, and not suffer his right to be taken from him; so we should contend for the truth; were there more of this holy contention, God would have more glory. Some can contend earnestly for trifles and ceremonies, but not for the truth: we should count him indiscreet, that would contend more for a picture, than for his land of inheritance; for a box of counters, than for his box of evidences.

(11.) We glorify God, by praising of him. Doxology, or praise, is a God-exalting work: Psal. l. 23. 'Whoso offereth praise glorifieth me.' The Hebrew word *Bara*, to create, and *Barak*, to praise, are little different, because the end of creation is to praise God. David was called the sweet-singer of Israel, and his praising God, was called a glorifying of God, Psal.

Ixxxvi. 12. 'I will praise thee, O Lord my God, and I will glorify thy name.' Though nothing can add to God's essential glory, yet praise exalts him in the eyes of others: when we praise God, we spread his fame and renown, we display the trophies of his excellency; in this manner the angels glorify God, and they are the choiristers of heaven, and do trumpet forth God's praise. And praising of God is one of the highest and purest acts of religion; in prayer we act like men; in praise we act like angels; this is an high degree of glorifying God. Believers are called 'temples of God,' 1 Cor. iii. 16. When our tongues praise, then the organs in God's spiritual temple are going. How sad is it, that God hath no more of his glory from us this way! Many are full of murmurings and discontents, but seldom do they bring glory to God, by giving him the praise due to his name. We read of the saints having harps in their hand, Rev. v. 8. the emblems of praise. Many have tears in their eyes, and complaints in their mouth, but few have harps in their hand, blessing and glorifying of God: let us honour God this way. Praise is the quit-rent we pay to God; while God renews our lease, we must renew our rent.

(12.) We glorify God, by being zealous for his name, Numb. xxv. 11. 'Phineas hath turned my wrath away, while he was zealous for my sake.' Zeal is a mixed affection, a compound of love and anger; it carries forth our love to God, and anger against sin in a most intense manner: Zeal is impatient of God's dishonour; a Christian fired with zeal, takes a dishonour done to God, worse than an injury done to himself: Rev. ii. 2. 'Thou canst not bear them that are evil.' Our Saviour Christ did thus glorify his Father: he, being baptized with a spirit of zeal, drove the money-changers out of the temple, John ii. 14, 17. 'The zeal of thine house hath eaten me up.'

(13.) We glorify God, when we have an eye at God, both in our natural and in our civil actions: 1. In our natural actions; in eating and drinking, 1 Cor. x. 31. 'Whether therefore ye eat or drink, do all to the glory of God.' A gracious person holds the golden bridle of temperance; he takes his meat as a medicine to heal the decays of nature, and that he may be the fitter, by the strength he receives, for the service of God, he makes his food, not fuel for lust, but help to duty. 2. In buying and selling, we do all to the glory of God. The wicked live upon unjust gain, either by falsifying the balance, Hof. xii. 7. 'The balances of deceit are in his hands:' While men make their weights lighter, they make their sins heavier; or, by exacting more than the commodity is worth, they do not for fourscore write down fifty, but for fifty, fourscore; they exact double the price that a thing is worth: but then we buy and sell to the glory of God, when in our buying and selling,

we observe that golden maxim, 'To do to others, as we would have them to do to us,' Matth. vii. 12. When we do sell our commodities, that we do not sell our conscience, Acts xxiv. 16. 'Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.' This is to glorify God, when we have an eye at God in all our civil and natural actions, and will do nothing that may reflect any blemish on religion.

(14.) We glorify God, by labouring to draw others to God; we convert others, and so make them instruments of glorifying God. We should be both diamonds and loadstones; diamonds for the lustre of grace, and loadstones for our attractive virtues in drawing others to Christ: Gal. iv. 19. 'My little children, of whom I travel,' &c. This is a great way of glorifying God, when we break the devil's prison, and turn men from the power of Satan to God.

(15.) We glorify God in a high manner, when we suffer for God, and seal the gospel with our blood; John xxi. 18, 19. 'When thou shalt be old, another shall gird thee, and carry thee, whether thou wouldest not: This spake he, signifying by what death he should glorify God.' God's glory shines in the ashes of his martyrs: Isa. xxiv. 15. 'Wherefore glorify the Lord in fires.' Micaiah was in the prison, Isaiah was sawn asunder, Paul beheaded, Luke hanged on an olive-tree; thus did they, by their death, glorify God. The sufferings of the primitive saints did honour God, and make the gospel famous in the world: what would others say? See what a good matter they serve, and how they love him, that they will venture the loss of all in his service. The glory of Christ's kingdom doth not stand in worldly pomp and grandeur, as other kings; but it is seen in the cheerful sufferings of his people; The saints of old 'loved not their lives to the death,' Rev. xii. 11. They snatch up torments as so many crowns. God grant we may thus glorify him, if he calls us to it. Many pray, 'Let this cup pass away,' but not, 'thy will be done.'

(16.) We glorify God, when we give God the glory of all we do. Herod, when he had made an oration, and the people gave a shout, saying, 'it is the voice of a God, and not of a man;' and he took this glory to himself, the text saith, 'Immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms,' Acts xii. 23. Then we glorify God, when we sacrifice the praise and glory of all to God, 1 Cor. xv. 10. 'I laboured more abundantly than they all,' a speech, one would think, favoured of pride; but the apostle pulls the crown from his own head, and sets it upon the head of free-grace, 'yet not I, but the grace of God which was with me;' as Joab, when he fought against Rabbah

sent for king David, that he might carry away the crown of the victory, 2 Sam. xii. 28. So a Christian when he hath gotten power over any corruption, or temptation, sends for Christ, that he may carry away the crown of the victory; as the silk worm, when she weaves her curious work, she hides herself under the silk, and is not seen; so when we have done any thing praiseworthy, we must hide ourselves under the vail of humility, and transfer the glory of all we have done to God. Constantine did use to write the name of Christ over his door, so should we write the name of Christ over our duties; let him wear the garland of praise.

(17.) We glorify God, by an holy life. As a bad life doth dishonour God, 1 Pet. ii. 9. 'Ye are an holy nation, that ye should shew forth the praises of him that hath called you.' Rom. ii. 24. 'The name of God is blasphemed among the Gentiles through you.' Epiphanius saith, "That the looseness of some Christians, in his time, made many of the heathen shun the company of the Christians, and would not be drawn to hear their sermons." So, by our exact Bible-conversation we glorify God. Though the main work of religion lies in the heart, yet our light must so shine, that others may behold it; the chief of building is in the foundation, yet the glory of it is in the frontispiece, so beauty in the conversation: when the saints, who are called jewels, cast a sparkling lustre of holiness in the eyes of the world; then they 'walk as Christ walked,' 1 John ii. 6. when they live as if they had seen the Lord with bodily eyes, and been with him upon the mount; then they adorn religion, and bring revenues of glory to the crown of heaven.

Use 1. It shews us what should not be our chief end, not to get great estates, not to lay up treasures upon earth; this is the degeneracy of mankind since the fall, their great design is to compass the earth, and grow rich; and this they make their chief end: those never think of glorifying God, they trade for the world, but are not factors for heaven: Eccles. ix. 3. 'Madness is in their heart while they live.' Sometimes they never arrive at an estate, they do not get the venison they hunt for; or tho' they do, what have they? that which will not fill the heart, no more than the mariner's breath will fill the sails of a ship; like a picture drawn on the ice, and to spend all one's time, as Israel, in gathering straw, but remember not the end of living to glorify God: Eccles. v. 16. 'What profit hath he that laboureth for the wind?' And these things are soon gone.

Use 2. It reproves such, 1. As bring no glory to God: They do not answer the end of their creation, their time is not true lived, but time lost; they are like the wood of the vine, Ezek. xv. 2. Their lives are, as St. Bernard speaks, "Either sinfulness or barrenness. An useles burden on the earth." God

will one day ask such a question as king Ahasuerus did, Esth. vi. 3. 'What honour and dignity hath been done to Mordecai?' So will the Lord say, What honour hath been done to me? what revenues of glory have you brought into my exchequer? There is none here present but God hath put you in some capacity of glorifying him; the health he hath given you, the parts, estate, seasons of grace, these all are opportunities put into your hand to glorify him; and, be assured God will call you to account, to know what you have done with the mercies he hath intrusted you with, what glory you have brought to him. The parable of the talents, Mat. xxv. 15. where the man with the five talents, and the two talents are brought to a reckoning, doth evidently shew that God will call you to a strict account, to know how you have traded with your talents, and what glory you have brought to him. Now how sad will it be with them who hide their talents in a napkin, that bring God no glory at all? ver. 30. 'Cast ye the unprofitable servant into utter darkness.' It is not enough for you to say, that you have not dishonoured God, you have not lived in gross sin; but what good have you done; what glory have you brought to God? It is not enough for the servant of the vineyard, that he do no hurt in the vineyard, he doth not break the trees, or destroy the hedges; if he doth not do service in the vineyard, he loseth his pay; if you do not good in your place, not glorify God, you will lose your pay, miss of salvation. Oh think of this, all you that live unserviceably! Christ cursed the barren fig-tree.

2. It reproves such as are so far from bringing glory to God, that they rob God of his glory, Mal. iii. 8. 'Will a man rob God? yet ye have robbed me.' They rob God, who take the glory due to God to themselves: 1. If they have gotten an estate, they ascribe all to their own wit and industry, they set the crown upon their own head, not considering that, Deut. viii. 18. 'Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.' 2. If they do any duty of religion they look a squint to their own glory, Mat. vi. 5. 'That they may be seen of men,' That they may be set upon a theatre, that others may admire and canonize them. The oil of vain glory feeds their lamp. How many hath the wind of popular breath blown to hell? Whom the devil could not destroy by intemperance, he hath by vain-glory.

3. It reproves them who fight against God's glory, Acts v. 29. 'Lest ye be found to fight against God.'

Q. *But who do fight against God's glory?*

Ans. Such as do oppose that, whereby God's glory is promoted: God's glory is much promoted in the preaching of the word, because it is his engine whereby he converts souls. Now, such as would hinder the preaching of the word, these fight

against God's glory, 1 Theff. ii. 16. 'Forbidding us to speak to the Gentiles, that they might be saved.' Dioclesian, who raised the 10th persecution against the Christians, did prohibit church meetings, and would have the temples of the Christians razed down; Such as hinder preaching, do as the Philistines that stop the wells, they stop the well of the water of life; they take away the physicians that should heal sin-sick souls; ministers are lights, Matth. v. 14. and who but thieves hate the light? these persons do directly strike at God's glory? and what an account will they have to give to God, when he shall charge the blood of men's souls upon them? Luke xi. 52. 'Ye have taken away the key of knowledge; ye entered not in yourselves and them that were entering in ye hindered.' If there be either justice in heaven, or fire in hell, they shall not go unpunished.

Use. 4. Exhortation, let us every one, in our place, make this our chief end and design to glorify God: 1. Let me speak to magistrates; God hath put much glory upon them, Ps. lxxxii. 6. 'I have said ye are gods; and will they not glorify him whom he hath put so much glory upon? Magistrates should be zealous for God's worship and day; they should not let the sword rust in the scabbard, but draw it out for the cutting down of sin. 2. Ministers how should they study to promote God's glory; God hath entrusted them with two of the most precious things, his truths, and the souls of his people. Ministers are, by virtue of their office, to glorify God: 1. They must glorify God by labouring in the word and doctrine; 2 Tim. iv. 1. 'I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead: preach the word, be instant in season, out of season,' &c. It was Augustine's wish, "that Christ at his coming, might find him either praying or preaching." 2. Ministers must glorify God by their zeal and sanctity. The priests under the law before they served at the altar, did wash in the laver: such as serve in the Lord's house, must first be washed from gross sin in the laver of repentance. It is matter of grief and shame, to think how many, who call themselves ministers, do, instead of apparently bringing glory to God, dishonour God, 2 Chron. xi. 15. Their lives, as well as doctrines, are heterodox, they are not free from the sins which they reprove in others. Plutarch's servant upbraided him, "It is not as my master Plutarch saith; he hath written a book against wrath, anger, *et ipsi mihi irascitur*, yet he falls into a passion of anger with me:" So this minister preacheth against drunkenness, yet he will be drunk; he preacheth against swearing, yet he will swear; this reproacheth God, and makes the offering of the Lord to be abhorred. 3. Masters of families, do ye glorify God, season your children and servants with the knowledge of the Lord; your houses should be little churches, Gen. xviii. 19.

‘ I know that Abraham will command his children that they may keep the way of the Lord.’ You that are masters, know you have a charge of souls under you ; for want of the bridle of family discipline, youth runs wild ; well, let me lay down some motives to glorify God.

1. *Mot.* It will be a great comfort in a dying hour, to think we have glorified God in our lives ; it was Christ’s comfort before his death : John xvii. 3. ‘ I have glorified thee on earth.’ At the hour of death, all your earthly comforts will vanish : if you think how rich you have been, what pleasures you have had on earth ; this will be so far from comforting you, that it will but torment you the more : what is one the better for an estate that is spent ? But now, to have conscience telling you, that you have glorified God on earth, what sweet comfort and peace will this let into your soul ! how will this make you long for death ! The servant that hath been all day working in the vineyard, longs till evening comes, when he shall receive his pay. They who have lived, and brought no glory to God, how can they think of dying with comfort ? They cannot expect an harvest, that never sowed any seed : how can they expect glory from God, that never brought any glory to him ? O in what horror will they be at death ! the worm of Conscience will know their souls, before the worms are gnawing their bodies.

2. *Mot.* If we glorify God, he will glorify our souls for ever ; by raising God’s glory, we increase our own ; by glorifying God, we come at last to the blessed enjoying of him. And that brings me to the 2d, ‘ The enjoying of God.’

2dly, Man’s chief end is to enjoy God for ever, Pf. lxxiii. 25. Whom have I in heaven but thee ? that is, what is there in heaven I desire to enjoy but thee ? There is a twofold fruition, or enjoying of God ; the one is in this life, the other in the life to come.

1st, An enjoying of God here in this life : The enjoying of God’s presence ; it is a great matter to enjoy God’s ordinances (a mercy that some do envy us) but to enjoy God’s presence ; in the ordinances, is that which a gracious heart aspires after, Psal. lxiii. 2. ‘ To see thy glory so as I have seen thee in the sanctuary.’ This sweet enjoying of God, is, when we feel his Spirit co-operating with the ordinance, and distilling grace upon our hearts : 1. When in the word the Spirit doth quicken and raise the affections, Luke xxiv. 32. ‘ Did not our hearts burn within us ?’ 2. When the Spirit doth transform the heart, leaving an impress of holiness upon it, 2. Cor. iii. 8. ‘ We are changed into the same image, from glory to glory.’ When the Spirit doth revive the heart with comfort, it comes not only with its anointing, but its seal ; it sheds God’s love abroad in the heart, Rom. v. 5. This is to enjoy God in an ordinance,

1 John v. 3. 'Our fellowship is with the Father, and with his Son Jesus Christ.' In the word, we hear God's voice, and in the sacrament we have his kiss; this is enjoying of God: and what infinite content doth a gracious soul find in this! The heart being warmed and inflamed in a duty, this is God's answering by fire. When a Christian hath the sweet illapses of God's Spirit, these are the first fruits of glory, when God comes down to the soul in an ordinance: Now, Christ hath pulled off his vail, and showed his smiling face; now, he hath led a believer into the banqueting-house, and given him of the spiced wine of his love to drink; he hath put in his finger at the hole of the door; he hath touched the heart, and made it leap for joy: O how sweet is it thus to enjoy God! The godly have, in the use of the ordinances, had such divine raptures of joy, and soul transfigurations, that they have been carried above the world, and have despised all things here below.

Use 1. Is the enjoying of God in this life so sweet? How prodigiously wicked are they that prefer the enjoying of their lusts, before the enjoying of God! 2 Pet. iii. 3. 'The lust of the flesh, the lust of the eye, the pride of life,' is the Trinity they worship. Lust is an inordinate desire or impulse, provoking the soul to that which is evil; there is the revengeful lust, and the wanton lust. Lust is like a feverish heat, it puts the soul into a flame. Aristotle calls sensual lusts brutish, because, when any lust is violent, reason or conscience cannot be heard, the beast rides the man: these lusts, when they are enjoyed, do besot and dispirit persons, Hof. iv. 11. 'Whoredom and wine take away the heart;' they have no heart for any thing that is good. How many make it their chief end, not to enjoy God, but to enjoy their lusts; as that Cardinal said, "Let him but keep his cardinalship of Paris, and he was content to lose his part in Paradise." Lust first bewitcheth with pleasure, and then comes the fatal dart, Prov. vii. 23. 'Till a dart strike through his liver.' This should be as a flaming sword to stop men in the way of their carnal delights. Who would for a drop of pleasure, drink a sea of wrath?

Use 2. Let it be our great care to enjoy God's sweet presence here, which is the beauty and comfort of the ordinances. Enjoying spiritual communion with God, is a riddle and mystery to most people; every one that hangs about the court doth not speak with the King. We may approach to God in ordinances, and, as it were, hang about the court of heaven, yet not enjoy communion with God: we may have the letter without the Spirit, the visible sign without the invisible grace: it is the enjoying of God in a duty we should chiefly look at, Psal. xlii. 2. 'My soul thirsteth for God, for the living God.' Alas! what are all our worldly enjoyments without the enjoying of

God? What is it to enjoy a great deal of health, a brave estate, and not to enjoy God? Job xxx. 28. 'I went mourning without the sun.' So mayest thou say in the enjoyment of all creatures without God, 'I went mourning without the sun.' I have the star-light of outward enjoyments, but I cannot enjoy God, I want the Sun of Righteousness. 'I went mourning without the sun.' This should be our great design, not only to have the ordinances of God, but the God of the ordinances: the enjoying of God's sweet presence with us here, is the most contented life: he is an hive of sweetness, a magazine of riches, a fountain of delight, Psal. xxxvi. 8, 9. 'The higher the lark flies, the sweeter it sings; and the higher we fly by the wing of faith, the more of God we enjoy, the sweeter delight we feel in our souls. How is the heart inflamed in prayer and meditation? What joy and peace in believing? Is it not comfortable being in heaven? He that enjoys much of God in this life, carries heaven about him. O let this be the thing we are chiefly ambitious of, the enjoying of God in his ordinances; remember, the enjoying of God's sweet presence here, is an earnest of our enjoying him in heaven.

And that brings us to the second thing, viz.

2d, The enjoying of God in the life to come: Man's chief end is to enjoy God for ever. Before this plenary fruition of God in heaven, there must be something previous and antecedent; and that is, our being in a state of grace: We must have conformity to him in grace, before we can have communion with him in glory; grace and glory are linked and chained together; grace precedes glory, as the morning-star ushers in the sun. God will have us qualified and fitted for a state of blessedness: drunkards and swearers are not fit to enjoy God in glory; the Lord will not lay such vipers in his bosom; only the 'pure in heart shall see God:' we must first be, as the king's daughter, glorious within, before we are clothed with the robes of glory. As king Ahafueras first caused the virgins to be purified and anointed, and they had their sweet odours to perfume them, and then they went to stand before the king, Eth. ii. 12. so must we, we must have the anointing of God, and be perfumed with the graces of the Spirit, those sweet odours, and then we shall stand before the king of heaven: now, being thus divinely qualified by grace, we shall be taken up to the mount of vision, and enjoy God for ever: this enjoying God for ever, is nothing else but to be put to a state of happiness. As the body cannot have life, but by having communion with the soul; so the soul cannot have blessedness, but by having immediate communion with God. God is the *summum bonum*, the chief good; therefore the enjoying of him is the highest felicity; he is, I say, the chief good.

1. He is an univerfal good ; *bonum in quo omnia bona*, “ A good, in which are all goods.” The excellencies of the creature are limited A man may have health, not beauty ; learning, not parentage ; riches, not wisdom : but in God are eminently contained all excellencies : He is a good, commensurate fully to the foul ; he is a fun, a portion, an horn of falvation ; in him dwells ‘ all fulnefs,’ Col. i. 19. 2. God is an unmixed good : no condition in this life but hath its mixture ; for every drop of honey there is a drop of gall. Solomon, who gave himfelf to find out this philofopher’s stone, to fearch out for an happinefs here below, he found vanity and vexation, Eccl. i. 2. But God is a perfect, quinteffential good. He is sweetness in the flower. 3. God is a fatisfying good. The foul cries out, I have enough, Pfal. xvii. 15. ‘ I fhall be fatisfied with thy likenefs.’ A man that is thirfty, bring him to the ocean, and he hath enough. If there be enough in God to fatisfy the angels, then fure, enough to fatisfy us. The foul is but finite, but God is an uncreated infinite good. And yet though God be fuch a good as doth fatisfy, yet not forfeit. Fresh joys fpring continually from God’s face ; and God is as much to be defired after millions of years by glorified fouls, as at the firft moment. There is fo much fulnefs in God as fatisfies, yet fo much sweetness, that the foul ftill defires ; it is fatisfaction without forfeit. 4. God is a delicious good. That which is the chief good muft ravifh the foul with pleasure ; there muft be in it fpirits of delight and quinteffence of joy ; and this is to be enjoyed only in God. *In Deo quadam dulcedine delectatur anima, immo raptar* : The love of God drops fuch infinite fuavity into the foul as is unfpeakable and full of glory. If there be fo much delight in God, when we fee him only by faith, 1 Peter i. 8. what will the joy of vifion be, when we fhall fee him face to face ? If the faints have found fo much delight in God while they were fuffering, O then what joy and delight will they have when they are crowning ! If flames are beds of rofes, O then what will it be to lean on the bofom of Jefus ! what a bed of rofes will that be ! 5. God is a fuperlative good. He is better than any thing you can put in competition with him ; he is better than health, riches, honour. Other things maintain life, he gives life. But who would go to put any thing in balance with the Deity ? who would weigh a feather with a mountain of gold ? God excels all other things more infinitely than the fun the light of a taper. 6. God is an eternal good : He is the ancient of Days, Dan. vii. 9. yet never decays, nor waxes old. The joy he gives is eternal, the crown fadeth not away, 1 Peter v. 4. The glorified foul fhall ever be folacing itfelf in God ; it fhall be feafting on his love, and funning itfelf in the light of his countenance. We read of the river of pleasure at God’s right hand ; but will not

this in time be dried up? No, there is a fountain at the bottom which feeds it: Pſal. xxxvi. 9. 'With the Lord is the fountain of life.' Thus God is the chief good; and the enjoying God for ever is the ſupreme felicity the ſoul is capable of.

1. *Uſe of Exhortation.* Let it be the chief end of our living to enjoy this chief good hereafter; this is that which will crown us with happineſs, Auſtin reckons up 288 opinions among the philoſophers about happineſs, but all did ſhoot ſhort of the mark. The higheſt elevation of a reaſonable ſoul is to enjoy God for ever. It is the enjoying God that makes heaven, 1 Theſſ. iv. 17. 'Then ſhall we ever be with the Lord.' The ſoul trembles, as the needle in the compaſs, and is never at reſt till it comes to God. To ſet out this excellent ſtate of a glorified ſoul's enjoying God: 1. This enjoying of God muſt not be underſtood in a ſenſual manner; we muſt not conceive any carnal pleaſures in heaven. The Turks in their Alcoran ſpeak of a paradise of pleaſure, where they have riches in abundance, and red wine ſerved in golden chalices. Here is an heaven conſiſting of pleaſures for the body; the epicures of this age would like ſuch an heaven when they die. Though indeed the ſtate of glory be compared to a feaſt, and is ſet out by pearls and precious ſtones, yet theſe metaphors are only to be helps to our faith, and to ſhow us that there is ſuper-abundant joy and felicity in the empyrean heaven; but theſe are not carnal, but ſacred delights: as our employment ſhall be ſpiritual, it will conſiſt in adoring and praizing of God: So our enjoyment ſhall be ſpiritual, it ſhall conſiſt in having the perfection of holineſs, in ſeeing the pure face of Chriſt, in feeling the love of God, in converſing with heavenly ſpirits: theſe delights will be more adequate and proper for the ſoul, and infinitely exceed all carnal voluptuous delights. 2. We ſhall have a lively ſenſe of this glorious eſtate. A man in a lethargy, though he be alive, yet he is as good as dead, becauſe he is not ſenſible, nor doth he take any pleaſure in his life; we ſhall have a quick and lively ſenſe of the infinite pleaſure which ariſeth from enjoyment of God; we ſhall know ourſelves to be happy, we ſhall reflect with joy upon our dignity and felicity; we ſhall taſte every crumb of that ſweetneſs, every drop of that pleaſure which flows from God. 3. We ſhall be made able to bear a ſight of that glory: we could not now bear that glory, it would overwhelm us: as a weak eye cannot behold the ſun; but God will capacitate us for glory; our ſouls ſhall be ſo heavenly, and perfected with holineſs, that they may be able to enjoy the bleſſed viſion of God. Moſes in a cleft of the rock ſaw the glory of God paſſing by, Exod. xxxiii. 21. Through that bleſſed rock Chriſt, we ſhall behold the beatifical ſight of God. 4. This enjoyment of God ſhall be more than a bare contemplation of him. Some of the learned

move the question, Whether the enjoyment of God shall be only by way of contemplation? Anf. That is something, but it is but one half of heaven; there shall be a loving of God, an acquiescence in him, a tasting his sweetness; not only inspection but possession, John xvii. 24. 'That they may behold my glory;' there is inspection: Ver. 22. 'And the glory thou hast given I me, have given them;' there is possession. 'Glory shall be revealed in us,' Rom. viii. 18. not only revealed to us, but in us. To behold God's glory, there is glory revealed to us; but to partake of his glory, there is glory revealed in us. As the sponge sucks in the wine, so shall we suck in glory. There is no intermission in this state of glory. We shall not only have God's glorious presence at certain special seasons, but we shall be continually in his presence, continually under divine raptures of joy. There shall not be one minute in heaven, wherein a glorified soul may say, I do not enjoy happiness. The streams of glory are not like the water of a conduit, often stopped, that we cannot have one drop of water; but those heavenly streams of joy are continually running. O how should we despise this valley of tears, where we now are, for the mount of transfiguration! how should we long for the full enjoyment of God in paradise! Had we a sight of that land of promise, we should need patience to be content to live here any longer.

2. Let this be a spur to duty. How diligent and zealous should we be in glorifying God, that we come at last to enjoy him? If Tully, Demosthenes, Plato, who had but the dim watch-light of reason to see by, and did but fancy an elysium and happiness after this life, did take such Herculean pains to enjoy it; O then how should Christians, who have the light of scripture to see by, bestir themselves, that they may attend at the eternal fruition of God and glory! If any thing may make us rise off our bed of sloth, and serve God with all our might, it should be this; the hope of our near enjoyment of God for ever. What made Paul so active in the sphere of religion? 1 Cor. xv. 10. 'I laboured more abundantly than they all.' His obedience did not move slow, as the sun on the dial; but swift, as the sun in the firmament. Why was he so zealous in glorifying God, but that he might at last centre and terminate in him? 1 Thess. iv. 17. 'Then shall we be ever with the Lord.'

3d, *Use of Consolation.* Let this comfort the godly in all the present miseries they feel. Thou complainest, Christian, thou dost not enjoy thyself, fears disquiet thee, wants perplex thee; in the day thou canst not enjoy ease, in the night thou canst not enjoy sleep: thou dost not enjoy the comforts of thy life. Let this revive thee, that shortly thou shalt enjoy God, and then shalt have more than thou canst ask or think; thou shalt have

angels joy, glory without intermission and expiration. We shall never enjoy ourselves fully, till we enjoy God eternally.

OF THE SCRIPTURES.

Q. II. *WHAT rule hath God given to direct us how we may glorify and enjoy him?*

Ans. The word of God (which is contained in the scriptures of the Old and New Testament) is the only rule to direct us how we may glorify and enjoy him.

2 Tim. iii. 16. 'All scripture is given by the inspiration of God,' &c. By scripture is understood the sacred book of God. —It is given by divine inspiration; that is, the scripture is not the contrivance of man's brain, but of a divine original. The image of Diana was had in veneration by the Ephesians, because they did suppose it fell from Jupiter, Acts xix. 35. This book then of the holy scripture is to be highly revered and esteemed, because we are sure it came from heaven, 2 Pet. i. 21. The two Testaments are the two lips by which God hath spoken to us.

Q. *How doth it appear that the scriptures have a Jus Divinum, a divine authority stamped upon them?*

Ans. Because the Old and New Testament are the foundation of all religion. If their divinity cannot be proved, the foundation is gone on which we build our faith. I shall therefore endeavour to evince this great truth, that the scriptures are the very word of God. I wonder whence the scriptures should come, if not from God. 1. And bad men could not be the authors of scripture; would their minds be employed in indicting such holy lines? would they declare so fiercely against sin? 2. Good men could not be the authors of scripture. Could they write in such a strain? or could it stand with their grace to counterfeit God's name, and put, *Thus saith the Lord*, to a book of their own devising? 3. Nor could any angel in heaven be the author of scripture, because, 1. The angels pry and search into the abysses of gospel mysteries, 1 Pet. i. 12. which implies their nescience of some parts of scripture; and sure they cannot be authors of that book which themselves do not fully understand. Besides, 2. What angel in heaven durst be so arrogant as to personate God, and say, 'I create,' Isa. lxxv. 17. and 'I the Lord have said it,' Numb. xiv. 35. So that it is evident, the pedigree of scripture is sacred, and it could come from none but God himself.

Not to speak of the harmonious consent of all the parts of